We really don't know what we have until we start out doing it and if we try - if we actually try to work, we know that we know a great deal all ready that we don't do. For instance you take today. Here we are, a group of 30 or 40 people and you consider your day, how you were, or yesterday. Today is still a day when you know you have a group, yesterday you know there wasn't, and it was an ordinary day like any other day, and you go now, back in your own mind, what to do, in the morning, the first thing, when did you first think about work, when were you reminded, how were you when you actually thought of it and what did you do. Did tou do any kind of exercise - did you do anything really that would entitle you to say that you are a student of the ideas, and the practice of them. How much of your time do you take at the end of the day and you look back on your day - how much of the time that has gone was actually spent in seriously and honestly trying to do something. You have done maybe an exercise for 15 or 20 minutes - maybe for 2 or 3 hours you couldn't do it because you thought you couldn't do it, or because it was a good excuse, or because when you got up in the morning, you were too tired because you went to bed late. Well, do you make a resolution for yourself - tonight I go to bed early because tomorrow morning I want to be up; or do you actually take stock in this idea that you cannot work; is it really something that sometimes - and of course it does happen, that one is so filled with the possibilities of work on the one hand, or one is so filled with the impossibilities of work, that is, one sees so often certain things that are absolutely in the way and that are either faults of yours or obstacles of some kind and there's a whole, I've compared it once with a whole closet of ---- and do we open the door every once in a while and see them; you know , it is far better to leave all the different obstacles in a place where, for the time being, you don't look at them. We know they're there - there is no question about how difficult it is that one, if one wants to work and he cannot work and that there are many obstacles really and real obstacles in the way. But if the question is can we/do something regardless. If the obstacles are in the way, are they always in the way, or is there always something, or is there a certain amount of energy that I can use if I really want to use it. Can I use it for a very simple purpose, or do I all the time look for - say I am writing a letter, typing it, or I am engaged in a certain lesson, someone is teaching me this and that, and then all of a sudden, the idea comes to me that I ought to be awake; of course it is quite logical to assume that I cannot do it and it is really ridiculous to try at such a time. You have to have much more common sense, but we also have to have much more desire to wish to work. we must start much earlier in the day - you take your day now, this last week. We talk about exercises of how to start the day, maybe what to do, what to think, how to be for that do, how to plan, what you really want to do, how much room do you need for the possibility of, as I said once, walking with God during that day. How often do we really do that , or rather, how often, when we do it once, it may be for that one day, that____ so much, that we don't want to do it any more. What are the different things that are in our way really that prevent us? Our wish, our desire isn't strong enough, an overamount of extra energy that has no room to go, and that becomes feels as if you are filled with all kinds of things that you want to do and that there is no road for you. These kind of things, of course, one has to consider, and you have to consider it very well, because only at the time when you have real time for it, that is, not when you take it off just at 12 o'clock because you happen to think about it and then sit down for 15 minutes and try to collect yourself . It's not really the way to start the day, is it? When one wakes up in the morning, and I've said many times, Thatnk God I'm awake such a wonderful day, isn't it beautiful, maybe I could do some work, maybe I could sit quiet - do I sit quiet? do I allow the time? Maybe I was late getting up , I have to make a train, or a subway, then I____ then I will do it a little later, oh yes, I will come to it, a little later, maybe,a little later, constantly a little later, and at the end of the day it's too late

I'm not saying anything to anyone who is seriously and honestly has work in his mind, but even those, are we using enought common sense with that possibility of using it at the proper time and not to try to use it when it is not proper. Really these kind of things have to come up, and have come up, I would say, early in the morning because your day is determined by the possibility of how it will be when you are, at that time, really considering the possibilities, how can I be awake during today, if I really want to. And this wish, is it based on the reality of seeing that what I am, that I feel that I need it. Do I consider work, really, a food for me, or is it just a matter of a taste. You see, it is a taste many times, but a taste is not digesting, ataste is not putting it in your mouth and actually letting the stomach do the work, because a taste will never give you the food value for your body. If I smell work as it were, also that's not enough. I have to inhale it, and deeply before it actually gets to my lungs. Many things, like impressions, which is food, do I wish to change them into a food that actually can be used. This is the one side, that is that I am not stromg enough to wish for work as a means for myself. And again and again, I must say that it is the realisation that I am not so bad, that I can get along without it, that I don't face realities as yet, that I don't see that it may end some time, but maybe tomorrow I won't be alive; maybe there is a period for there is a possibility of work, and maybe there is not any longer a possibility for work; maybe a little later, maybe these kind of things ought to come up more and more in ones self asif one becomes more and more serious regarding it, and say, How lucky we are, that we have at least that kind of an opportunity ., if we are really in that state, that I feel I am lucky , or that I fortunate in some way or other, why have I ever met this possibility. Even to get _____ and say I do an exercise and I feel a little better afterward. Is it strong enough to wish for it, that I could do it more, andmore often and more real., and that I, regarding work, have this particular wish that not only thanking God, but "to be", and to wish to live in accordance with what I already know. I know more than enough to be a little awake. This excess energy, which is the other part of it, that is, one feels constantly, wishing to do it, one is really, definitely interested, one sees many obstacles in the form of weaknesses of oneself. one constantly stares oneself blind on that what you cannot do. It is the one thing which of course is true that is, when I, - and I've said it sometimes - that when you do see and you feel you cannot work, don't work. The assumption is that when I continue to say to myself, and quite honestly, I cannot really work, I cannot really work, that after a little while, that becomes such a habit that I get sick and tired from hearing myself say it, and because of that I will change around and say Now, Now, by God I will show that I can work. It's quite logical that any thing of that kind will be followed by the desire to work. But maybe you go thru a period where there is a bursting amount of energy, wishing to work, and not finding any particular road. At such a time, that kind of staring oneself blind and not being able to do it requires a certain effort that you put all this which is objectionable, the obstacles to work, that you put it, as I have said, in a closet and you close the door; you put on the closet "this contains all my objections". And you look at it and you say "there it is, that is a part of my life I know. It is a part that I now, for the present, don't want to think about. I now want to think about something positive. You see, what are the types? There are people who are pessimistic and people who are optimistic. The optimistic ones , of course, are

apt to be a little superficial. The pessimistic ones will always see something that is wrong., or not as yet; - the criticism, or the realization that certain things have not been done the way they ought to be done with a silent assuption that if you did it yourself, then you would do it much better, always to see, - you remember, the true saying, "Is the any milk in the bottle?" and the other says, "please pass me the cream". This is the difference. When the bottle is half full, one says, look,"it is half full, and the other says, "it is half empty". Both is true, but why, for Gods sake, all the time, look at something that is not there, that could have been there, that perhaps should have been there, but it isn't there, but look at something that is there. In such a case I almost hesitate wishing to work. I don't know the road, I've lost it. May be I run up against a wall; maybe there is a detour, maybe there is a fence. I don't want that fence. Of course its true, I don't want the fence. I take the detour. Much more work. But at least its not the fence,- I try to get around it. What was it. Marvin,you gave me Mulla Nasser Edin Hadya Nasser Eddin . I just glanced thru ita little bit - an article in a newspaper, and one of thelittle , you know he's very , something like, a little village and the tomb has in front of it a tremendously big date, kinda of an archerway and a gate, and the gate has an enormous lock on it, but there is no fence. You see, it's very interesting. To me, when I am confronted with the difficulties of work and I'm overflowing with energy, I stare myself blind on the inability to do anything. Now I throw everything that is in the way, into the closet and I close it. And I don't want to open it. You know, Moreline, that the clock is on the radio, you know that, you open the door and bur-r-r-r-r-r- everything drops out? That's what happens. And every time when I want to have an excuse why I don't work, all I have to do is open the closet, and there I am with more than enough reason why I cannot work. I close them in the closet, and throw them out of the window, I stand in front of the door, I read it and say, yes, that's part of my life. I acknowledge it, it is true, I am some times quite negative, I cannot help that - my nautre, - all right- all right - I assume I know my nature. But I want to see certain

things that I also could believe in. What is sometimes that I can do. Go stand in front of the window .Look out, See what there is. Maybe ,blue sky, ,maybe the sun, maybe birds, maybe green, maybe perspective, maybe, your notin the country, maybe you see nothing else but roofs, maybe you hear a lot of noise, but nevertheless, you can come to certain conclusions. You are, standing there, taking in impressions. You are, in front of a window, under a door, in a room, walking,you're breathing. We talk about "I am", we talk about "I have a body", we talk about whispering something to oneself, as if one is the only one who can hear it, as if you wish to make silent, and still you wish you to hear. You sit down, you relax, this you can do. I've no doubt you can do that. You can tell yourself "calm down". You can tell yourself, "Never mind about these thoughts about, in one minute as if it were, Come to yourself. I say Observe. Become aware. You see, there is no solution to any of these problems unless you go thru the possibility of awareness. If you try to solve them in ordinary life, it won't give you a solution. You keep on thinking or feeling. You know what is necessary. You change - to empty your mind and to fill your heart. It is quite necessary that you empty as often as you can, your mind, with all that kind of extraneous knowledge which many times I've called sawdust. It is not useful. It is of that moment not useful. You don't want to employ it for anything wishing to observe. But what you do need is a wish. Something which is in your heart. Something that your say to yourself "I really want to work". When you say "I have a body" it means I, something in me, seek, have - that is,the possession that I press. Many times I say, regarding my feeling, that I wish, I have to have something that I honestly, sincerely desire. When I say "I have a body" it means, it is the positivity of the acceptance that I have a body, and I stand in front of the window - I come to myself. Now I sit down, Now I walk. Now I make that kind of an effort. And I try to wake up. And I wake up with a little bit of grain that there is in me, not a pound, not a gram, not a kilo - a little grain, - just nothing else but a little bit of something, but it is something of a different kind of nature. That, I want to hunt up - That, I want to be open to , that I'm quite certain, exists at that moment. But nothing happens unless you do that.

You see, the mind, I keep on saying I ought to, and it keeps on waiting for something. The mind is a strange kind of an instrument, and you know it. It has many things in it. It is even so stupid that sometimes it says, Gurdjieff, you may be all right, but I disagree with you. You see, such nonsense. Because, at least, I would say, I don't understand it, maybe I will later on; as yet, maybe you are right because you are Gurdjieff, or at least I have reason to assume that you know what you are talking about. In exactly the same way, the mind prevents you from doing just the little thing. You want big things, you want it to show, you want it to apply in ordinary life, you want to ge there quick, you want to become anything that you are not at the present time, but you wish forit in a certain way, you wish for certain thing. The last time I said , you wish for rain, you wish for sunshine, when it is raining, and you pray to God, - I don't know when I said it - maybe on Wednesday, - but it is so stupid. What do you know, and even, what does God know about you. All you know is a little bit of your conscience to which you can listen when you are quiet, and you can hear it. But there is no question about that, You CAN hear it if you really want to . I you want to be take away the different things that are now causing tension in you, and your mind, - let it go for the time being. When you sit in a chair you don't need a mind at all. You can relax, your thoughts need not bother you, don't think about them, tel them, your thoughts need not be there, you tell with your thoughts that you don't want certain thoughts - they understand each other, - one will stay out. When you wake up, your body helps you, that is your body helps you to tell the thoughts to get out because your attention isnow directed toward your body. When you say I relax, I relax. It means an effort. It means that I wish to relax. You need your feeling. You need something that you say, yes/really, I want to give it a try. I want to find out if there is any possibility for me Really to be awake. I want to translate that what I think. I really need, and I'm honest about that and I'm serious. So, God help me then. You see, the little things you can do. The amount of energy that we may have for all kinds of purposess that cannot come out, has to come out in some way or other, - maybe thru a little hole that I prick into the armor

of so-called not being able to work. Don't believe anyone who says I cannot work. It is not true. And as soon as you allow this to take over with you, you're licked, you're completely lost, because the reasoning that will be followed immediately by a statement, I cannot work, are really . They will come, one after the other to tell that you really cannot do it, and therefor you have to postpone. After some time, one ought to be sufficiently wise to oneself. You ought to know what is in your way,regarding that, and that you always are run up against that, and you say, but this time I will be a little stronger. What is it, that is that kind of principal - the principal which will make your character. If you have no principal, you have no character, you are not strong. But start with a little bit, changing a weakness into strength , - changing the statement that I cannot do, into the positive one, that is at least what I can say to myself. I can see that I have many difficulties, but this I see. What is it because I think, I am. The reason for my existence means, since I can think, I must come to the conclusion that something exists, because something thinks. When I say I can wake up, something is awake. Whatever it is,that statement that is made within me, that is there, that I want to catch at the moment when I make that statement - then I take it, - then I am - an ordinary person. Then I am not a person any longer too much bothered by a variety of different things of the impossibility but I change something. You see, what is this, this changes. What is it really at the moment when I make that decision. Before, it was something that I counldn't do. Right after, it seems something that I can do. What is it that really takes place at that time. Maybe I have to wait forit. Once you remember, or a few times I've mentioned this question of the receding triangle and the angle that comes toward you, and then, you know the three line that divide up, you rmember that little picture . You sit, you draw. If you don't remember it, ifyou are in that particular state, do something with your hands. Make a drawing, there you are . Three coordinances they are called, you know, thex, the y and the z. There they are and they make an angle and you look at it, t e sheet of paper, holding it in front of you and it looks asthough the angle comes toward you. And something takes place all of sudden, and the angle recedes. What is it that takes place. Not the outside - something in you

takes place. This realization within oneself. I come to a conclusion that I cannot do it, and the conclusion is followed by, "but I can". What was it - Nasser Edin - good thing I had it - You know, he was cathcing geese from the waters of the lake, and that is still constumary when they celebrate his birthday or anniversary; - in that country apparently. And someone comes around and asks, "What are you doing?" He says, I'm cathcing geese . What are you doing it for? I'm trying to make yogurt. . Don't you know you can't do it. Yes I know, it is impossible, but you never can tell. . We use the same thing.. Someone says something cannot be done, and the darn fool goes ahead and does it because he doesn't know it cannot be done. It's exactly the same. I sit in front of this, and all of a sudden there is a realization of a different kind taking place in me. I sit in front of the possibility of work. I sit in my chair, and sit and think and meditate. I try to wake up, - I make an effort really to see myself as if there is some kind of an instrument in me that starts to think; i.e. I become aware of a thinking process, and maybe I don't call it thinking, - I call it a mental process of my mind trying to become free from all kinds of other things, except one thing, that is, the attention of my mind going to my body and recording the existence of my body in my mind. And when this, this honest attempt that I a try to remain now for a little while, if I can, impartial, regarding that which I see, and is more and more and clearer and clearer becomign an image of myself, all of a sudden the realization is that I am awake. I don't know ifyou have these kind of realizations which means, all of a sudden, something is possible for me. Before, I don't believe the possibility; afterwards I do. If you keep on thinking about these particular problems, What happens to the past when it becomes the future. It's a very interesting thing to see, because all the future becomes past, and in retrospect I go back, in the past, and I want to make it into the future, and I have to gothru a certain state, and I call it Present. Can I actually do this? Can I bring the past back to the present? Can I record at the present, gorget myself in the future? The future comes and becomes the present for me, and then is lost into the past. But my memory helps me to bring back the past to the moment when it actually took place, and at themoment the realization

of that present, which amoment later will go into the past, can be held. It can be gripped at such a time by something in me, becoming aware of that moment when I am, I see. Sometime I've given an explanation in driving a car, I don't know, - all these kind of things after a little while, of course run dry, because they become habit, and that is why any kind of a task has to be changed, because they don't have the [illegible] the liveliness of the beginning, the curiosity makes them run dry because I cannot remain interested in something that I do all the time or that I do so often. You sit in a car and there is the road; the road comes toward you. It's fortunate that the road comes toward you. You see it. Your car goes of course. You project yourself into something that you see 100 feet away. That is the place where you will be. After a little while you will be ther actually, and the ground will go underneath the car and you will not see it any more. That what was in front of you, that is the future /it comes, and there you are, when you areon top of it , you are in the presentregarding the road and then road is in back of you and that is the past. I see myself as a moving figure in the car, projecting myself into the future, knowing that I will be at a certain place in the future on that road. I now say to myself, I will be awake, as I am awake now, when I am there . And I hold onto this awareness as the road passes underneath the car until I get to the point that I have singled out, as I say, 100 feet away, and I'm still aware. I do it again and again. Time and time again, the road is there, I am there, the car is there, it moves. What is required on my own part is an attention in a certain direction of seeing already an image, as if it is in the future coming toward me, knowing that the future will come, and that the future must go thru a little moment of present. I go and see someone, I go and enter a room - I know that I will shake hands with him. I know how the formality is going to be. I see how I will be. I see myself walk. I know that after a little while I will shake hands. I will make up my mind that I will be aware when I shake hands. And I already have all of this in my mind as I walk, and I walk now as if I am awake in order to be awake when I shake hands, which is a logical conclusion I must come to because I know that is what is going to happen.

Sometimes you stand in front, you watch this, you do certain things, you see, you become aware all of a sudden of the dexterity of your hand. You see how it manipulates, how they manipulate one little plate or a saucer or a cup, and you dry it or you rinse in under the water and you put it down, you pick up something else, and at the same time you put that down and you take that and it almost touches and it doesn't touch. These kind of things, all of a sudden, there one is, standing in front of something moving, it is your body, it is clever, it has wisdon, - at the same time one is aware of that kind of thing happening and you say, How come , th this is happening to me, I see it , how marvelous. You see, many times when I need something positive, I look in the direction the possibility of seeing where there is/that kind of positiveness. If I with my Mother because I don't like her and she doesn't like me, I think maybe of my Father who I like and who likes me. Maybe there are certain things that I can say, this is something that belongs to me at the present time. I really don't want but maybe if I see myself well enough and if/I know how to digest that which is good, maybe after a little while I can digest that which is a little less good; maybe after a little while I'll be adventureous and go and kiss my Mother on the cheek. You see many times, these kind of things that I know are the result of because I have lived in such and such a way and that I, because of that kind of an education, that kind of conditon, that kind of friendship, that kind of, I call it suffering, that kind of a shock; that I realize that I am naturally what I am , that I feel sorry for myself, that I cannot help feeling sorry, that I know/ that many times that here is my life, and if it unrolls so far it will go a little further, maybe that will stop, and what will I do; and still, is there an opportunity for me when I come to such thoughts to work now, now, and not believe that simply because I don't believe its possible for me, that I have to give up. Why should I be affected simply because someone else says your'r at the end of your life, you cannot change any more because you are so crystalized. Why should I believe that I am crystalized? I simply say, simply because I cannot find the solvent that will dissolve me, but it must be in existence; why shouldn't it be. All things arepossible. Please believe. I have to put them in front of

it - I have to make them count out all the rest, and I say, even if one or two things I can see clearly, but it is clear for me, I can do that; then I start working, and I prick that scale with a little point, so a little air comes in, so that all these things that are now impossibilities for me/gradually can disappear because they will be dissolved. What kind of belief can I have, Really, what belief. The belief that would make one walk on the waves, you know. And if I don't trust anymore, of course, I drown. Naturally, if I don't continue to work, I drown. I have to try to continue, every time I fall back in ordinary life, I'm caought up and life will not let me go, and if I allow it, I will not . But time and time again during the day, opportunity knocks on the door of my conscience, and do I open it at such a time and in such a way that I say, Yes, come in, let all the air come in, not just a little bit ajar and say, yes that would be nice if. It's a question of ones character really, and it's a question of ones character when one is alone, not when someone else is there; not when someone else can criticize you or look at you and say, you ought to be this and that; tell them to go to the devil. That's where they belong with that kind of criticism. You have your own fish to fry. You fry it, but you fry it in which ever way you wish to do that, your way, your wokr, your world, the way you live your day, the way you can do; The way <u>you</u> can do , not the way someone else would like you to be. But don't critize others for exactly the same reason . But work, keep on working, day after day, as much as you can, but early in the morning, start, get up a little earlier, when you get up, with yonr eyelids open, maybe you see a sign, WAKE UP, - maybe, I've suggested many times, a wet towel outside. Who knows - what will you do if you're honest regarding that wish to work. But you see, all I talk about, I assume, naturally, that there is something of that kind of interest that you really want to do something about, and when you want to do something about it, what's the sense of me talking. I give you all a task for the next couple of months. Some of you can do it, some may, some don't want to do it. The different sects, different religions, different kinds of people; all of them maybe have a guru, some kind of a master, someone who is a seer, someone who has read someone who has made a name, someone who has a following. You see,

there arelots of them here in New York. Subud is one of them, theosophy is another, Zen is another, Sufi, maybe there is some movement of that kind, any kind of anthroposophical society, you know, lots of secret secret doctrines there are; maybe LaMar, della lavar name them, connect out of all these different things; Krishnamurti - there are societies, some maybe Unitarian, some may be ethical culture, some Freudian, some Adler, who knows- what ever your interest is, certain kinds, something you know, something you have heard about, - Vedanta - you know, Yogi, there are schools, there are many people who seek, lots of them. Go to one, try to find out what appeals to you, about which you know a little, and you say, well I would like to know a little more, but really , try to find out. Try to find out what you can find out. There is Subud, - go, have a latihan, you know, be open, maybe talk to the people, find out what they do, how they do it. Lie if you wish. You know, tell them that you are really interested, that you want to find out about Subud and the master, the guru, pakh Subud, he is the only one, etc. etc. whatever it is. You know, Casey - go to Philadelphia, find out about his music. Don't misunderstand me, I'm not looking down on any one of them. Anyone who finds in any kind of direction a satisfaction for his or her life is to be congratulated, even if it ispsyciatry, fine, go, but find out exactly what it is that could help you. Be critical about whatever you hear, whatever you see, write it up, actually formulate it, put it in words, the pros and the cons, and then compare it with what you know about Gurdjieff, but I hear, maybe , at the present time, there are havorah ? that is most important, or that you feel are unshakeable, and that Gurdjieff is the only truth ; well, maybe, maybe not. Put yourself on the standpoint where perhaps you would question. If you can, act a little bit, as if you don't believe everything that Gurdjieff has said in All and Everything. But be honest in pursuit if finding something a little similar, something, someone who has a following. Maybe you don't have to go to Tibet,

window, or any one of those in

maybe its a little bit too far fetched. Well, in any event, as I say, New York is a conglomeration, a melting pot of all kinds of things. Go and find out certain things, and then, after a couple of months, write a little essay, and it would extremely interesting to

see what you have actually tried to find out about the things, you might say, you have pfoffessed to be interested in. You really see what is the quintesense; what is the essence of such a little teaching. Not too many, huh? just one or two. Maybe you are religiously brought up, you maybe jews, you maybe be catholic, you may be protestant, you may be ethical culture, you may be, I do not know what you are and what your bringing up was and howmuch you have relied on such things, or what is the meaning of the Synagogue, what is the meaning of Zorah, - whatever it is that did appeal to you or still appeals, start to compare it. The reason is this - two fold; You learn a little more about something that at the present time, maybe you don't really know enough about; the second is you will start comparing with that, which at the pesent time, listen to, what you think maybe, I may have a solution. And if you are confirmed in that, its a big problem. At the same time, you will never understand Gurdjieff unless you live it. So therefore, when you start to criticise someone else, a Christian who is not Christian-like,; You apply exactly the same judgment to yourself. So if you go back, to be a Gurdjieffite, and you dont live it, you have absolutely no right to judge any one else. So only undertake this task when you are willing to face that kind of a consequence; but when you do, I assure you, that within 2 months, you will be a different kind of a person, not only with the extra knowledge, but with really a desire either to pursue this, and to pursue it right and well to make any attempt during this time really to find out what are the problems and, what I have said in the beginning, a couple of weeks ago, what is not clear, - and to bring up that which isnot clear as based on actual Work, and the difficulties in your work, in each person, in each individual, work. If you don't talk about it, it will not be solved, I doubt it very much. If You're too hesitant, if you're bashful, it is really quite all right. You must really open up towards that, that if you have that kind of an obligation to help each other, when someone starts to talk, and talks about something that really concerns him, then the other person can probably profit by it, the sincerity with which you say it. Many times of course, I say, why don't you bring that up on Tuesday, and then sometimes I start off by using the same kind of material, as a little illustration. If that's the case then I have touched on a subject or the question that you had, and

and it is not illucidated, now isthe time to speak, because, who knows what will happen. Really, - you must understand this in the right way. We work, day and night, if necessary, up till the final end, but there is a limit to that. Swedenborg all of sudden comes to my mind, who would deny any kind of statement of that kind. Who believed so firmly in what he called spiritual continuation. Exactly the same when we talk about body kesdjan, but the assumption of Swedenborg is that it already exists and that all we have to do is to call to the spirit. It is very interesting that there is a book called "The Nature of the Spirit", talking about the , exactly the same only a little bit different material. And maybe, for all I know, it may be true, altho I don't believe it is possible to get there unless one works, and that whatever the drugs are that are being know, the tranquilzers included, marihuana of you like. Experiments at Harvard, Franklin lee, in alittle magazine being published - things of that kind may be very interesting. One of the numbers of Horizon has an article by Gerald Heard. Who knows Gerald Heard? Who knows Huxley? Who knows these people who have written certain things. You know, all of it is important. And don't tell me now, since I have not mentioned Buddha, that I have forgotten Buddhism. Last week at Boston I mentioned a couple of religions, and I left out Christianity. Someone was interested in why I didn't and then I really did - because I assumed , of course, every body a long tirade on Christianity. So don't start me off on.anything.Now questions, what is there - yes Wesley: Recently, for a period of about 10 days I was able to work very well with what you mentioned in the for instance, in trying to be awake as you were driving along for instance, and trying to hold on to that. This seemed to give me a great deal, and I tried it with what you have often said, to try to work when the Sun is shining, - not when you are loaded with all kinds of undesirable emotions, etc. And after this period, it just dropped away, and then I became, as I frequently do, come face to face with all my thinking, all my desires, - - it crowds in, so that I'm not able to reslove it, you might say, for my growth, or you might say, or hold onto an idea. I'm in the middle of it, I don't know which - - I want to go one way, I don't want to go another way, and I try my best during those periods to go back and

try to remember, what it was to be awake when I was working in the sunshine. And during those periods it is very difficult; instead of making a line, I can make a very faint dot once in a while, but I can't sustain it. But as difficult as it may be during this period that I want to do something with it, I don't think I want to close the closet door. Now this may have applied or perhaps I may have been this way before, that I wanted to close the closet door. See, I don't think I want to close the door. Mr. N. - well, maybe you don't. W - I don't think I feel sorry for myself during this period as much as I used to; I want to be able to resolve it in some way. It seems to me that I can't always be coming face to face with this problem of choice, or repetition of things that are built into my life, but that I ought to be able to do something in order to get thru this. Mr. N. - I think you are right - you ought to, and you ought to have that belief that it is possible for you. What I think is, really, when does a thing become a habit? When I drop the principle and continue with outside force. You know, regarding work, I have to have a certain clerverness and common sense and curiosity. The 3 C's . When I distinguish between that which is a principal and what is the execution of theprincipal in a task. When the executioner, which includes the surrounding, howI am whileI do thetask, I apply to certain segments of my behavior form, ; I get tired of it because that form doesn't change, it's always the same. The principal however is naturally the same as expressed in one particular form as a task, but if I can rescue the principal from the task as a whole andlet the form go, I can retain the principal. Now the principal regarding this seeing in the future as something that is coming toward me, I tried a little while ago to say, it happens so many times in life, that certain things come toward me that I know are going to come, that the principal of the realization of something coming toward me out of the future, going thru me and then becoming past, can be applied to a variety of different kinds of conditions. So that it is not necessary to have the same kind of a form, but I remember the principal. Now the principal is something that I start to discover when I realize the reason why I want to do that kind of a task. The principal is involved in "I want to be wakened"up at the proper time when I do this task, this particular one having to do with the future. So the fact is I try

to remember that I also remember myself. This is the purpose of the task. I also include in this principal for this particular task, the fact that the future comes toward me and becomes present. It also means that I can go toward the future. So when I sit and meditate and actually consider now the possibility that I ought to do something else, because the old task has run out, I rescue the principal ____ how am, can I apply the same kind of a principal in my life. When you get up and you walk toward the door, you visualize what you w ll be when you are at the door; it is a point in the future that meats you. You will be there. When I said a little while ago, it's a questionof your hands, seeing them, moving, they will pick up something in the future; you will know, because that has been the habit, but you realize all of a sudden, yes, they're active, and you do this. You hear a little child cry, you know you are going toward it, you don't want to spank it, you want to talk to it; before you go there, you know you have to do something. What do you see? Many times I've said, when you go and enter a room for a conversation with someone, and you have something on your mind, and you know you have to say it in a certain way, you prepare for it by trying to say it already beforehand, and than, when you have to say it, you try to be awake while you say it, because you have the advantage/of seeing it already, as it were, set. What is it when we do movements. I project that what is the next movement already at the moment when I make the first one. The second one is already in my mind; I see my self in that movement going from the first to the second, and continue constantly to be ahead of that where I am now, into that what will come. When one plays music, one also projects oneself in how it will sound when it is struck! It's exactly the same kind of principal that I hope, when I am grown up, I will be awake, only in this case the future is a little bit further. What is working for an ideal? It is with that what I believe ideal to try to realize or actualize in some form that it then becomes real for me. The whole point of potential, meaning the existence of something growing out into something. The whole principal of growth is indicated in the expectancy of that what it will be, isnow there already, as it is at the present; and if I can see myself at the moment when I am in sunshine, that perhaps the rain will come, I can at the time

when I'm in sunshine, prepare for the rain, and when I'm in rain, I can remember the sunshine. What is it that I actually see of myself when I'm confronted with a certain passage or a certain phase where I am negative. If I accept the could remember that I 'm also positive; If when I'm positive, that I am also negative. What is the idea when I sit,I meditate, I think of myself, I see myself, all the time with these different obstacles, be confronted with it, and is there is a little bit of something that says, but, - it is not always like that. The hurd and the sheep there is one black sheep. It doesn't mean that everybody has to know; it doesn't mean that at any one time during my day, I have to know that I'm alive, and most likely I won't be. I may not be even awake. But at times I must be awake so that that carries me thru the day. I've compared it - - all these things are related, Wesley. When I sit and think, this is the kind of pondering that comes into ones mind and says, how does this kind of a task relate to the possibilities of my life in other aspects. The telephone which I can use when I wish to use it, but I don't hang onto the telephone all day long. God is there when I need him, But, it doesn't mean I need him all the time. And there is nothing sacriligious about this, because at any one time I will admit ____ existence as God. At any one time I will admit the existence of myself, but it doesn't mean that I have to be, all the time, active physically, active emotionally, active intellectualy. There is a period in which I have to sleep, that I don't have to be awake, where I have to have a certain possibility of restoring. Another form of energy which during that period I can take in , and at any rate, which at the time when I am awake in our sense of the word, can use. You see, Wesley, I don't believe that it is necessary to try to be awake the whole day, and I don't believe it is necessary to try tobe awake when it is very difficult. I do believe it is necessary to try to make the attempt when it is just a little difficult , and then gradually, expanding the margin of the possibility of more work per day. Thelittle bit of margin that, when I say, this is possible for me, and that is the amount of my energy, that then just for the sake of fun, or just a little more; it is that margin that counts. But it does not exist and I am already so engaged in certain things that I cannot do and I know that, and also that I'm bursting with energy and it cannot

be done, because I do not know a way out. I let it go. You see, I walk, almost I would say, I turn my back on it. It's not that I forget it. Not for one moment will I forget the fact that, you might say, I give up. But I realize with common sense that it is not the time now, and when I make the detour, then maybe I find out that there is not that. But it requires that kind of extra energy that I say, I will take the detour, I don't stare myself blind on this. I will find a way. With belief I must have. This kind of believing in the possibility. Yes, W - - When I gotinto a difficult period I had this belief from the previous good experience of being able to work . Now, do you mean to say, for instance, when the sun is shining and it's easier, let us say, to work - you know you're not so loaded/you can't do anything with it, and that I can make a certain right effort; I can be awake. Should I then - you see, I'm thinking of this major problem that I am going to come up against every once in a while - should I project myself into the future and see it coming, and then dissipate it, and be able to see my way thru it? I mean, I want to solve it - it keeps coming up. Mr. N. - Wesley, good, it is a rock, isn't it? Yeh. and you want to move it I mean, it is the foundation of all of my life up to now. I have to do something about it. Mr. N. - yes, that's right. What are you doing?

I try to be awake in the good times when I can,. And what do you do in the bad times? And in the bad times, as I said before, I make efforts - I even say to myself, - if I could only wake up. And then I try to wake up, but it is only little dots then - it doesn't have the same strength then, because, you might say, I'm beneath the line, and it's too big. - Wesley - - when you sail with the wind it's easy. When the wind is against you, you tack. When the wind is 50 miles an hour, you stay home. You see, at what time, I don't know some times, when I'm adventurous, I go out in a typhoon. But sometimes I have/common sense enough and I don't. There was a period in my life, when I was quite young, I had a nice new cape, you know , that could shed the water, and Holland being the country where there is a lot of rain, I felt it was wonderful to go out in the rain and just walk and walk and walk. But I don't think I would be that stupid at the present time. That I can understand, this sense forwishing to do it as an adventure. Sometimes when I am confronted with a difficulty, maybe it produces in me much more desire to do something about it.

But usually when it is a rock, maybe there is water that can drip, and drip, dirp, drip, finally wear it out. Maybe there is a crow bar and I lift it, a little bit - crowbar, no it's a heavy rock, maybe it's a little bit, still, and I'm at it in the wall, I cannot get it out. I walk around it, I look at it, this angle, that angle, I sit down, I think about it, maybe I fall asleep a little bit, but at least I get up, and oh, yes, there's the rock. ah, yes that's me, I have to do something, yes, it's got to be dug out, or at least it has to be moved. You see, I keep on thinking - I keep this rock, this difficulty, I keep in my mind, - and I almost start to vary it. I say, ah, there it is, I remember, yes, it is an opportunity for me. Now let me see, maybe the water has dripped away a little bit longer - no, it doesn't seem - it's made of granite, it is very, very hard. no I can't - I put a crow bar under it - no, I have no way to put the crow bar and whatever I put underneath it crumbles away. You know, ordinary affairs of life. I see this in myself, and I have to have many times, different ways of approaching it - the detour may not be indicated by an arrow, - I may have to find it myself. Maybe I have to go around the rock and see, maybe on the other side, it is a little bit more weathered than it is in the front. Maybe the crow bar is not good, maybe I don't know enough about crow-bars, maybe I don't know how, really, to use it. Wesley, if it is with you all the time, it is with you, so you have it, like a stone around your neck, but in the mean time you walk on certain things, this I can do, this I can do; yes, I rembmer, I remember the big rock - someday I will come to it - I know I will come to it - I won't forget it. Don't stare yourself blind on it. This is what I mean: You sit in front of the rock; Do you see yourself sit in front of the rock? or does the rock prevent you from seeing yourself? It is there, nobody will deny it - the difficulties in work. As we sit here, how often do you now think of remaining awake? - making an attempt for yourself? You see, I straighten up; I remember, I relax, I breathe. There is something that can go thru you at the present time in which you say, I am trying to be awake, I talk about the big rock, of course I talk about it, it's a problem, I've got to solve it, but what do I do? Work - a little thing, a little thing, and you say a word, a word, say it, I say it, I wish to hear it, I am there while I say it, when I sit, I sit; Why do I come ? I sit here, I remeber. You see what I mean, Wesley. These

things. It is that time you must catch. Not the times when the sun is shining and it goes a little easier. Of course it's wonderful, thank the Lord, but also thank the Lord, like Job did, when everything was against him. But sometimes - he sat there for quite some time, you know, before he went home again. And it may take a long time, that is it is something/like an accumulation in you own life, that all the time you run up against, and still you have to get thru it, and you get thru it with doing that what you can do, as I say - every person can do something. What prevents you. What prevents you from standing in fwont of the window with all the rock, huh? What is the difference. Wesley, what prevents you from sitting in the car and say, this time, I do it like I did for the 10 days. Who can prevent you when you really wish? W - - Mr. N. I have tried many times since then and it doesn't have the same force. A. - Then sit quiet, until you are absolutely sure. W - and I've tried many of these other simple things, that you say, often, little things, M.r N. - Do you hear yourself now, Wesley, are you hearing yourself now, Wesley? A - yes. Q - all the time? try Wesley. Are you tense Wesley? How about your voice? Do you remember? It is Now. Its is when you're home. It is when you see the rock. It is when you walk around it. Not to do the same thing that you have done before. Do it a little differently. Not always the crowbar in the same place. A little difference because there is a difference in weight in the rock, because sometimes the iron is on one side and not on the other and if you just get to level it right, there it goes, and sometimes it goes by itself, and there are times, without any question, that the rock doesn't exist at all. And then you remember there was a rock, so that then, when you have a rock, you remember this time, there was none. This I call cleverness. It's partly based on common sense, - the curosity comes in when I walk around the rock and see, is it really so - or is it a belief, or is it something that I assume to be so. Is it something that is something like the fence around Mulla Nasser Edin. It - and I assure you, Wesley, it at times does not exist, and there is no rock. How to come to that kind of belief in saying - it is not there. That what I consider a rock is not for me a rock. Now I talk philosophically. I come to myself. What do I come to? Something of me, my own, something of reality, at times I call it. Maybe out-

grown magnetic center, something that is myself on which I can rely. Something that is the reality of me whenever I say, with all my heart, my hand and my head, when I say "I" - that something then speaks. This is really that what cannot be touched. This is what cannot suffer. This is what does not see the rock. This is what has belief in the possibility of existence, and it is not interested in matter in any form whatsoever unless it is the foundation of something else. So that I can, when I see that rock, even from that standpoint, and I would admit it's a rock, I say it is an opportunity - this changes for me, the rock into something else of a spiritual value. If I can remember that I am, at any one time, I am, that then, regardless of the rock, I still am, and that at that time I remember that there is no rock, because that what now sees and what suffers, so called, is not me. But that what I can use in the realization of the existence of obstacles in general, and that that what really is my life and that what I wish to become , further and further as growth, Kesdjan, soul, whatever it is, this is my Self. You see, Wesley, I have no further interest at such a time, in that what I call a rock. That is why I say, close the door, stand in front, - this is you. Deep down in you, that is You, and you know it - at times you know it. And when you don't know it at times because the rock is in the way, close your eyes - forget it. Don't pay attention to that any more, but substitute something else in its place. I f you let your mind go, some other foolish thoughts will come in; if you let your heart simply exist as it is, your feelings constantly will be in the direction of suffering. Your mind thinks about that what you are, and at times, getting nearer and nearer, and the problem of your life is not solved, and, Wesley, what, really, amounts to something and all the rest, which amounts to nothing, . It's a feat that you have life - that you have to protect it, that you have that responsibility, for that which can never be touched, and that is what really is You. The realization that that one moment, of the existence of yourself, as you are, as You are, as I am, that amness, that then comes with it, the realization of a communication with a higher force. Don't think for a moment that the mystics didn't have a hell of a time, and there were many rocks in their way, and it is this system - this wearing out of the rock because of a drop of water - that is what we supply.

Sometime ago I said we are sand, you know. There are ideas which at times, is the cement, but what we have to supply is the water; then out of that, maybe, concrete can come. Many times I see the group as sand, I supply a little cement. When I'm not here anymore, there is no cememt. I hope you won't fall apart as sand falls apart. Because at times, even then, if you supply water, it runs away. The time to try is when the cememt is there - it is when the ideas are there, and they're alive in you. Then with that, with the sand you supply and the water, which is your effort, you will make something, of solidity, much stronger than rock. This same water, Wesley, wears the rock out. The strength that is required in order to move it, is supplied by the effort; that is the crowbar. That is the changing constantly of posture. That is the attitude I have towards the big rock. That is my desire to walk around it. That is the movement, my wish, to see all sides. That is how I, physically, want to change all kinds of conditions regarding that one thing that I see, - and I look at it from all angles, the different facets of myself, my personality, so that out of that personality and all the little tools that it has at its command, it will use, at times, a chisel that is a little bit sharper, or sometimes a cold chisel, sometimes a nail, sometimes a, I don't know what - - a splinter, sometimesaa hammer, 16 pounds, or 20 pounds, sometimes a chain, sometimes, again I say, another rock, I am busy. One Works. Effort means work, effort means not to give up, effort means I have to be there. I have to continue, extra work, yes, caought in the river with the goat and the cabbage, etc. - extra trip, taht was necessary. What do I do, not sit, not say, I cannot do it, or a big rock, or I tried it thousand times. Thousand and one times. Why didn't they make it thousand stories in the Arabian Nights. No, thousand andone. That is the baker's dozen, thirteen, instead of twelve. That is the impossibility, changed into the possibility of the next one; that is the little margin, because I believe I cannot do it, and that fact I don't accept. In my ignorance, for that reason, I work. No Wesley, it must be done and it can be done and it has been done , at times. And it behooves anyone, who has that kind of character, to continue, day after night, pray on his knees; do anything that you like, but do a little, within common sense, a little. Stand in front of your car, say, this car has

helped me. Now, maybe it will help me again; drive slowly, maybe it doesn't work; still slower. Stop. Drive fast. Stop. Maybe, maybe not. Maybe you don't sit right. Maybe there is nothing in your mind at the present time. Maybe there are too many things in your mind. Maybe you have to come to rest. Maybe you have to drink a glass of water. Maybe you have to have a talk with someone. Maybe you have to do something else before you do that exercise. Who knows. Wesley, the world is filled with all kinds of possibilities. If I wish to get ther, I get there. I don't care who tells me that it cannot be done. I'm not dependent on anything, one way or another. If a nail doesn't work, a screw works, if a screw doesn't work, a screw driver will do it. If that doesn't do it, then something else will do it, but I'll do it, if it can be done. It must be done, by me, - why shouldn't it be done by me. If I don't do it, no one else will do it. If I have that attitude toward work, then I really will understand. If I could at times feel that God is waiting for me. If, really, that could be the case, if really that could give me that kind of responsibility, and it is that kind of responsibility, because if I take it, that means that I respond to something that has been given. Then I say, that I must do because it is required of me. What else can I meet, whatever the conditions are when I die, when I haven't even done that, that, almost, that little thing. When Jesus says, come here, and he goes and throw and the 3 disciples are there, and he comes back and there are the three; What is it. You come back to yourself and you find yourself asleep. What is it simply because I haven't turned all stones, and maybe in the last one, the thousand and one, there is the treasure. Go out of your way, do this, do that, day after day, time and time again, use your common sense. When you're too tired, don't. But at other times, do, and do, and do, and all the time, and all the time, whenever it is sunshine, the sunshine is not outside, the sunshine is in your heart, really, and you know it. That's where your God is. And let it shine, so that actually it comes out and you say, ah, but here it is, and I never knew it. This is really life. Let's talk about that. Let's talk about something that can be done. We're talking about possibilities, we're talking about an idealism; we're talking about the changing of an aspiration into an inspiration, or reversely, it all depends on how I reach the state. But

I am at a state, constantly, runnign, walking, slowing down, calling, but I walk, I go, I don't stand still. I cannot afford it. I must. and when I wish, I pray, and when I don't pray, I hope I can still do, and when I don't do, next time I will do. I know, when I don't do, at such a time, that again I will. When I am awake, cry, when I fall asleep, and when discover I am asleep, I say, yes, I was asleep, but, I'm awake. Why should it be hopeless, Wesley. Why should life be hopeless, simply because one has experiences that are a little bit
make one suffer; and all of us have it; all of us at times, really none of us are that privileged that we don't have any suffering, and if we have a little less and someone else has a little more, well, maybe good, maybe not so good. Maybe very good to have an experience that helps one; maybe we call blessings in disguise. Actually when it is in disguise, I don't feel it as a blessing; maybe afterwards I feel it as a blessing. Maybe I have to have something of that kind when I wake up in the morning - I say, thank God I'm awake. Maybe I cannot say it when I hate to get up. And why shouldn't I, at times, hate to get up. Why shouldn't I, at times, fly off the handle, let myself go - haw, haw, haw, sometimes tired - nothing, nothing, nothing - change this way, that way, hello, hello, hello, all these kind of things - they are part of a man. When he is this, he is that, he is something else - he's not always the same; he must be different. When he answers the phone sometimes, one way, sometimes another. When he comes in the room- hello, not hello, a cup of coffee, not a cup of coffee, sugar, not cup of sugar, not this, not that, something else - with that, everybody friend, everybody enemy. What is it that one can give of ones life, exactly that. And this desire not to wish to die, not to allow yourself to die. Simply you,will die when you allow it. But you don't want to even live, and again to about, you can live forever, if you wish, but you have to work. It's not simply the latihan, and being open and there we are, or a little bit of a drug and then we have hallucinations about our selves. No - Life, we face it, all of us face it in a week, today, tonight, I'm telling you, I'm reminding you, that you are alive, reminding you of the responsibility, I say I remind you, like it or not, I remind you. But as long as you listen to me, you will hear that.

In the same way that I accuse you, I accuse myself, and it is exactly that same kind of a thing that is required, regardless of where ever one is on the road to consciousness. It is a constant effort, to remain awake. It is not something that will leave you at the time you say, I've reached this. You will not reach it, probably until you are in a kesjdanian body and you are in a different surrounding not subject to the laws of earth. But if possible to walk on air as I have said many times, to walk on impressions, and because of that, the result of the law of gravity is not as strong, because you are away a little bit from the skin of earth. As soon as you get away from the skin of yourself, you go a little bit inside in order to find that what is reality. The more there is the possibility of that kind of life , existing as is, and not as it is conditioned. That is where the accent is in the point of gravity. It stays within . If you want it to come out, you can. You can behave as you wish; then you can say what you wish to say, you can do what you have to do. You are not afraid. But at times you have to come to yourself, and then, not only to have the belief, but to turn the belief into that what you know already can be done, in a small way. Start, start - don't wait. The disease of tomorrow, Gurdjieff calls it, not for nothing. What it is today will make tomorrow better. Today is today without consciousness I would like tomorrow to be different. We work during these couple of months, I've told you. I said in the beginning of this year, that this year is a year of work, not a year of theory. Theory is what we talk a little bit about on Wednesday. That is the central color of this, of some things you don't understand. But this is work. And I expect you to work. Otherwise I don't want to spend the time. You remember Hammelinedier, after he gave the speech, and he was kind of disgusted, and he went out, and he started growing chungari. Chungari is work on oneself. That's what he started. Before htat he was a so-called wise man, had studied everything.

This kind of thing, that is what he wished to find out first. That kind of honesty, to know, and then with that belief, turning it into the reality of work at little things. Time after time when we can, little by little, and be satisfied with the little things, not the big things, - they will come, gradually they will build up out of little things, but little things. The

turn of a hand, shrugging of the shoulder, just one little word, maybe, of approbation or not approbation, just a little saying, just a little tap on the shoulder, a hand shake, maybe one note - a congratulation - I love you - so that you can remember, that you can remember wherever you are, that maybe you go away, you are on vacation, maybe you are not immediately in contact with a Tuesday evening, and you do not have to hear me all thetime, you know that. You have a voice in yourself. Live in accordance with it. Live whatever you can live. Try - do your best - don't forget. Make as good a showing for yourself as you can. Hold up that kind of a flag. If you wish, wave it,. Unfurl it early in the morning, - put it back again at sun down. When you sleep, sleep, - but when you are awake, then be awake. And say, this is what I expect. Maybe I could say, I wish it, I sincerely wish it. How it could be, if we worked, really, - if we honestly worked. I said it once before - such strength and such power could go forth from a little group. Not many people are necessary to change the world. And it is not a question of changing the world. It's a question of creation of something , of a different kind of level, so that the ordinary affairs of life need not touch us, but you can touch them. That is your ___ if you wish. That is worth while to strive for - that is really the harmonious development which is possible for all man, but only and probable for a few. If we work, it can be. If we don't, to use the phraseology of Gurdjieff, we die like a dirty dog. But don't forget, I am one of you. If I forget, I die like a dirty dog. I dont Mkae any distinction. WE're all in that same boat. In that way we all belong together. It is accident that I happen to sit here. So good night, hope to see you next week. Some ofyou in any event, and those I don't see, good luck - work - good night.